



Lughnasadh Issue Y.R. XLVI

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A temporary publication until A Druid Missal-Any magazine resumes.

For Submissions: Send to mikerdna@hotmail.com

Editor's Notes

Rocks, rocks and more rocks! Oh, this issue got out of hand and rather big, so I split it in two, the remaining articles on rocks will be published in the Fall Equinox issue. Deadlines for that issue is September 1, 2008, so start typing.

The Olympics in Beijing will be underway soon on 08/08/08 (eight is lucky in Asia) so I've included an article on how to make fire, like they did at Athens to light the torch. If you are interested in the Celtic origin of some Olympic sports see a past article in the Druid Missalany: <http://www.geocities.com/mikerdna/newmissal25.html> I've also included a review of a video game, "Druid Soccer" which you can download for free and play for, oh, about an hour before your reach it's limits. The rest of the issue is devoted to megaliths (big honking rocks) and how to set them up at your grove site.

The next Equinox issue will have a balance focus and an article and response on criticism of the RDNA. There might be a few more articles on rocks that didn't make the publishing deadline. I'm trying to publish 2 weeks before the holiday to ensure you have time to use the articles for the upcoming festival. –Mike the Fool

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News of the Groves

Submit your RDNA grove or protogrove news 2 weeks before the eight Druid festivals to mikerdna@hotmail.com
Check your grove listing data at <http://www.geocities.com/mikerdna/wheretroves.html>

Mango Mission: News from South-East Asia

I got back from my R&R trip, and decided to go to Langkawi island of Malaysia's north-west coast for 10 days with the family. It was our first beach vacation, and I pulled out all the stops for my wife and son to enjoy it. The island has been designated an eco-tourism site about 10 years ago, so it's still pretty unpopulated. I spent quite a few hours by the shore scouring for seashells. For some reason, the ones in the shops were always huge and colorful, and mine were all white and small, but I like them anyway. Le0 learned about the ocean and even happily splashed a bit on the sand-surf and chased a crab or two. Twice a day at low tide, an outlying little island was accessible by foot with little nature guide signs on it.

So peaceful.

I also hauled the little guy up the nearby karst-style mountain to see some spectacular waterfalls and pools of water, which he enjoyed kicking his feet, while his heavily sweating father recovered. Recharged my batteries, and even held a solo-service there. Yes, very nice.

Now I'm back at work, and will be oh-so busy while my boss takes his month long vacation. I've also been told that we'll be having another child on the winter solstice this year, so that will be a challenge to prepare for. (Le0 was born on the summer solstice last year). Odd how that works out, 2 born on solstice, 2 conceived on equinoxes, can't get much more Druidic about family planning than that for a priest of Belenos.

August eight will be 08/08/08, so it is a naturally special day for the Order of Taranis (Eighth Order), so I as Patriarch advise you that if you are so lucky as to have a storm or precipitation or winds on that day, take that as a sign to go outside and absorb the wisdom of weather for that day, then go in and watch the Olympics.

Roserock Grove: News from Oklahoma

This summer has been a bit rainy, which has everyone out enjoying the non-scorching weather and spectacular sunrises, sunsets, storms or starscapes.

The Druids-on-the-go are here and out of their semi for a month or two. Stacey had a heart attack, and Delila's having spine troubles. They've decided to take better care of themselves in future.

Me? I'm still puttering along. I've managed to be outdoors more, which always makes me happy.

Of our younger set, their boys seem to have found their calling in electric work.

Crystal is out of physical therapy and working on the last stages of home schooling. Thanks to all for the well wishes in her direction.

We had an inquiry about meetings from someone who'd recently moved to Oklahoma, but haven't heard from him since.

Since we have the rare privilege of having everyone in town at the same time, there are tentative plans for a Lughnasadh picnic and service August 2nd, to be held in Little River Park or one of our yards, depending on weather.

Our grove meets in our front yards, our back yards, and in public parks that appeal to the group at large. So anything from grass and roses to dense shrub oak, from fenced-in squares to lakes.

After the heavy ice storms this past winter, most of our landscaping concerns have revolved around saving less damaged trees and planting new ones.

You've heard it before, but it bears repeating- If you're planting under or even near utility lines, make sure your tree at full growth will stay under the lines. Also allow for a foot or two of sagging in those lines over the years for good measure. Research how wide the mature spread will be to keep your trees from having to fight each other for space.

Consider your climate when you pick out your tree. Just because you think that non-native tree is worth the extra care doesn't mean the ones who come after you will *continue* that care. Give your trees a fighting chance, and they may be a delight to later generations.

I hope, brothers and sisters, that you are all doing well this fine summer.

Yours in the Mother,
Lydia (Mouse)

Black Thorn Protogrove: News from Indiana & Kentucky

Greetings from Blackthorn Grove Protogrove!

As we prepare for our 14th anniversary (our official founding was on Lughnasadh, 1994), we are happy to announce our continued existence and continuation of ritual activities (the crowd roars). We continue to meet about once or twice a month, holding rituals within our purpose-built cottage amongst the trees of the woods behind our home, with the occasional guest or two. Sadly, we must admit that last year's drought has taken the life of our Mighty Oak Tree, and it will need to be taken down within a year or so. A small Holly has also crossed over, but may be able to be replaced. We plan to make a change to the small garden on the eastern wall of the cottage, but this will most likely take place this Fall. The larger garden beside the main house was pruned this year, but has not been changed.

If any fellow Reformed Druids in the Southern Indiana/Louisville, KY area are interested in meeting, please give us an e-mail - we'd love to get together!

Yours in the Mother,
Christopher and Lynn Blackthorn
blackthorngrove@earthlink.net

Branwen Protogrove: News from Georgia

Hi Everybody

Sorry it's been so long since anyone has heard from us. it has been extremely hard down here in SW Georgia to find anyone interested in druidism.....hard enough to get together more then two Wiccans. We have opened our rituals to any and all of the pagans in our area, and we now have 9 members....my wife and I, our bard, two new members who are Wiccans but very interested, and four member nobody has ever met yet.

We are hoping for a good turnout from the whole area, of all pagans, for our fall equinox ritual and pot-luck supper, the weekend closest to Sept. 21st. My wife and I are also working on a new blog that deals with paganism and polyamory. We will keep you all posted, and please pray Our Lady and Lord blesses us with fruitfulness and abundance.

Yours in Branwen and Rhiannon,
Sean

Avalon Protogrove: News from Washington

I don't have a Grove here yet, and may not ever, as I live on an island in Puget Sound that's difficult to get too and from. The nearest RDNA Grove is over an hour away (on a 'light traffic' day,) in Seattle, and totally impractical to attend, though it's actually the Grove, under was the lovely ArchDruid Cindi Sallee, where I received my Bardic initiation in 1985. If I ever do establish a Grove here, I would like to call it "Avalon Grove;" this really **is** a magical isle!

The island I live on is heavily treed, and is my main inspiration for making contact with the greater Druid world. Other than moving a few big rocks out from under bushes where their beauty couldn't be seen, there has been no need to change **anything** to make sacred space; it just is.

Blessings
Dana Corby
Ban na Inis
danacorby@centurytel.net

Quebec Grove: News from Quebec, Canada

Hi everyone!

Great news, I just got invited to contribute in the next book of Mark Townsend. Mark is a priest of the Church of England, an author, a spiritual seeker and member of the Association Of Independent Celebrant. His goal is to bridge Christianity with the concept of enchantment and with other spiritual practices. He is very much interested in my practices as a Christian Druid and he has himself been very much inspired by modern day Druids. Many of his druidic friends are Philip Carr-Gomm - Chief, Order of Bards, Ovates and Emma Restall-Orr.

Anyway, the book that I will be contributing into is called « The Path of the Blue Raven: from religion to re-enchantment ». It has always been a dream of mine to write my own book about my Pottery and my own Druidry. My sister always told me that I should write a book, well this is my first step. This first step will be giving me the publishing credential that I was looking for. Wow!

This is one of the greatest acknowledgments I ever had regarding me as being a Druid. This is surely to do with my druidic work and my constant presence within the international druidic community.

This is great news and a wonderful opportunity!

Mark's books : http://www.o-books.com/index.php?manufacturers_id=159

From under the same sky
Sébastien /\

My blog: <http://druidedupontiac.blogspot.com/>

News from Other Druid Groups

Order of the White Oak (ODO): News from Massachusetts

I still have not received a single letter nor has anyone else, regarding this issue [Druid symbols on military gravestones]. We need letters from Druid vets stating that they want the "Awen" on their military grave marker and also a copy of a letter to their next of kin or clergy requesting the same.

Thanks

Ellen Evert Hopman,
Order of the Whiteoak (Ord na Darach Gile)
POB 219, Amherst, MA 01004

Ellen Evert Hopman, herbalist, author and Druid Priestess
author of "Priestess of the Forest: A Druid Journey"
and "A Druids Herbal - Of Sacred Tree Medicine" (Spring 2008)
See her books, DVDs and audio tapes at
<http://www.celticheritage.co.uk/EllenEvertHopman/>

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Visit the Virtual Shrine of Brighid ~  
<http://www.celticheritage.co.uk/virtualshrine/>

'The Order of the White Oak' - World Druid Council  
Ord na Darach Gile - Comhairle Domhanda na nDraoí  
[www.whiteoakdruids.org](http://www.whiteoakdruids.org)

**Grove of the Midnight Flame (ADF): News from Michigan**

This is a reminder to set aside September 5-7 for the Festival of the Midnight Flame in Bellaire, Michigan  
<http://grovemidnightsun.org/midnightflame.html>

Flip

**Red Oak Grove (ADF): News from New Jersey**

Happy Summer!

Want to get together and camp and celebrate the Summer together? We will be at a cool campground in the NJ Pine Barrens with a great place to swim in a beautiful cedar river. If we have enough people we can organize some Lughnasadh Games. But we need to know how many are coming, so we can buy enough tasty treats. Are you in? Let me know.

Bardd Dafydd  
Red Oak Grove, ADF  
<http://redoakgrove.org/>

**Shining Lakes Grove (ADF): News from Michigan presents:**

Lughnasadh 2008

Botsford Recreational Preserve, 3015 Miller Rd., Ann Arbor

8 pm, August 1 to 6 pm, August 3, 2008

A three-day festival and ADF Lughnasadh ritual combined. From opening to closing we will be celebrating and honoring our Gods in the sacred space of the festival with our rites, our talents, and our wits! Just outside the city limit of Ann Arbor, Botsford Recreational Preserve is a small section of old growth forest with treehouses, trampolines, and the permanent nemeton of Shining Lakes Grove.

How much will it cost to attend? It's free! We will have a raffle to help cover our site rental costs, and of course donations are welcome. We need volunteers! If you would like to lead a class, workshop, or ritual, or help organize the festival, please contact us.

(734) 262-1052 \* [robh@shininglakes.org](mailto:robh@shininglakes.org) \* [www.shininglakes.org](http://www.shininglakes.org)

**Other Events from ADF in New York**

Starwood Festival July 22 - 27, Sherman, NY

Muin Mound Madness August 15 - 17, East Syracuse, NY



# How To Make Fire

by Mike the Fool

With the upcoming Olympics, I thought it might be nice to take about ways to make fire without flicking your Bic™. At various times of the year it was traditional, depending on century and country, all the fires would be extinguished in the hearths, and fire would be started, from scratch on either Samhain, Winter Solstice or Beltane. The introduction of fire is at the core of several myths of either the gods giving it to man (Prometheus) or mankind stealing it.

So how do you do it? Perhaps you want your own Olympic torch while watching TV?

Well, there are about a dozen ways to get fire, but I'll spell out the most feasible ways. Naturally, you'll want to practice them a dozen times or so, and then pretend to do it for the first time at the next grove meeting, and knock their socks off.

**Natural Occurrence:** People originally were using fire about 1.7 million years ago, but mostly collecting it from natural brushfires or volcanoes. A good movie to watch is Oscar winning "Quest for Fire" from the 1980s, with Ron Perlman and Rae Dawn Chong, about some cave people with no dialogue trying to locate fire to replace the community's lost flame. That'll get you going, lots of action too.

**Friction:** Rubbing two sticks together. Every Boy Scout knows that you need to use a bow drill or you will scrape off all the skin of your palms trying to twill the stick fast enough. Take a hard wooden stick (for example some poplar) sharpened to a point, a small cupped block in one hand pushing down from the top of the stick, sometimes using a fire bow, bearing down on a hollowed piece of soft wood (for example fig wood). The heat produced is used to ignite tinder, such as charred cloth, dry plant material, or wood. The hand drill grinding against the soft wooden base causes black dust to form near the hole of the soft wood, and that becomes a red hot coal. Tinder is added, and by blowing on the coal and tinder, a flame is produced. It can take a great degree of effort and experience to discover a successful combination of materials. The bow drill uses the same principle but the spindle is driven by a bow, which allows longer strokes. With a good drill, fire can be rapidly created even in wet conditions.



**Percussion:** Hit some rocks together. To produce sparks, one strikes a hard stone, for example flint or quartz, on another containing iron such as pyrite or marcasite. Sparks with this method must be immediately in contact with tinder, or with black charcoal cloth or steel wool that will smolder from the spark. The material used to hold the spark is held above the flint or quartz, tight against the stone. The striker is then brought against the stone in a quick, straight downward motion. The stone pulls steel flakes off the striker, which become hot, molten sparks. A lighter is a miniature version of this, the tinder being petroleum fumes.



**Sunlight:** Use a coke bottle, magnifying glass, or parabolic mirror. One of the easiest methods of creating fire is to use a lens or condensing reflector (such as a torch/flashlight reflector) to focus the energy from the sun onto tinder. It is most effective on dark coloured tinder which absorbs heat and light energy better (light coloured tinder reflects heat and light energy).

**Fire piston:** In South-east Asia, blowgun users discovered thousands of years ago that if you take a narrow tube and quickly ram a piston with a piece of charred cloth on the tip, the compressed air rapidly rises in temperature to about 500F, and will ignite the tinder, which you pull out and use to kindle the fire. Around 1600 when Europeans came to the area they noted it, and then claimed they invented it. Until the invention of matches by a Scotsmen, fire pistons were used in many European homes to start a fire until the end of the 19<sup>th</sup> century.

**Other less natural methods include:** electrical sparks, chemical combination, decomposition.



# Do It Yourself Megalith Manual

by Mike the Fool

Megalilths means “big rocks”.

Everybody loves them.

Millions of tourists and dreamers go to the British Isles, Easter Island and other spots to look upon them and wonder why they are there, who made them and how they did it. Most of those people aren't Druids. Most modern Druids, although it galls us to say so, we all KNOW the ancient Druids weren't around to make the Neolithic monuments between 8000 to 1200 b.c.e. There, we said it. Now, to be sure, there are quite a few standing stones and burial chambers between 800 b.c.e. and 700 c.e. that we could claim were built by bronze and iron-age Celtic religion practitioners, probably copying older models lying around. We can't touch the museum-bound bones and tools from that era, their homes are long gone, but we can stroll amidst the rocky remains of that era and wonder. However, unless you know your local history, archeology and geology, you probably can't tell whether it's a “new” one or an “old” one. Several have been recycled over the years, too. Doesn't matter too much, they still befuddle the imagination. Rocks are ancient regardless of when we got around to moving them.

Just about every Druid, if they are being totally honest, wants a stone circle to call their own. We love our tree-rings mind you, but stone calls to us too. As with any project that can break your back or pocketbook, you should sit back and plan a bit from the comfort of your armchair, or go have a picnic at a possible site. Fifty percent or more of the work for a decent megalithic project is done on paper (or on a slate, if you are old school). There are three stages for megalith building: preparation, building and maintenance.

## Stage One: Preparation

Start by asking yourselves a lot of questions, and take your time on the answers.

**Should you build one?** The RDNA doesn't require you to have an altar or a stone circle to hold a service. You can hold a service practically anywhere, though usually (like the ancient druids) it should be outside, and when we leaves, little is left behind to tell the tale. Druids usually meet in natural clearings of trees, called “groves” by the ordinary dictionary. You come, special things happen at your service, you go, the grove is just a bunch of trees to everybody else. By raising a megalith, you are calling attention to a ritual site, which may not be in your interest, especially if you don't own the site. You might be subsequently denied access by the owner who previously didn't know you were there. Park rangers may become concerned that a stone ring might attract fire-using folks. Unless it is in your backyard, other people will likely use it too, and you'll find broken bottles, trash and other stuff collecting there. Finally, once you build it, members will ask for more services to be held there, rather than moving about locations as some peregrinous groves are wont to do. Archeological evidence of ancient Celtic habitation tends to point to ceremonies being held in either square or round parcels of land surrounded by an inner mound and outer ditch. Surprisingly little evidence of posts or rocks. Most classical accounts of Druids talk about ceremonies being held in clearing of the forests (i.e. groves) although we have found some altars with the names of Celtic & Roman deities engraved on them from the 1<sup>st</sup> century b.c.e. to 2<sup>nd</sup> century c.e. However, popular imagination since the Christian era, has generally lumped the Druids with the cavemen and all other pre-historical peoples as the builders and users of any old pile of rocks nearby. Just because you didn't build it, doesn't mean you didn't use it. Pigott Stuart's books on the Druids, describe in detail how the Stonehenge-Druid confusion all began in the public imagination.

**Why should you build one?** To paraphrase Sir Hilary, “Because it is not there!” Seriously, sure a huge stone circle or standing stone would be nice. Historically, it appears many of these big rocks were raised to commemorate a person or event, to mark a burial site, to hold services, or to simply

impress the neighboring tribes with the might of your tribe's ability to do large public works. So if you are just trying to make the town's local rival coven turn green with envy, that's okay, this is ancient tradition! Other groups use sites like this as reservoirs of magical energy, places to contemplate a vigil or to hold special services. Whatever.

**How big should it be?** Size matters to many people. The bigger the stones, the bigger the logistical problems, costs and number of people necessary. The taller the stones, the more you have to worry about some idiot pushing them over and crushing someone else. The bigger the stones, the more difficult for others or you to remove them later. I will leave it to ceremonialists whether or not small rocks can be just as useful for magical ceremonies. You might be surprised that when Iolo Morganwg, the notorious Welsh forger of Druid documents in the 18<sup>th</sup> century, introduced the stone circle ceremony at Carmarthen in 1819, he used about 29 pebbles that he pulled from his pocket. This ceremony is still used more or less by the Eisteddfod in Wales, with bigger stones (some fake). A portable stone circle, eh?

**What's your budget?** Unless you live in a naturally rocky area, you are going to have to get stones from a quarry, have them brought to the site and unloaded. If you are doing some landscaping, that's going to require money. You might pass the hat, or have a bake-off or some type of charity raiser to cover the expected costs. Usually someone can loan you some tools and a pickup truck if you ask around long enough.

**Who's going to help?** I know a lot of you pride yourself on doing it all. However, if this is a grove project, the more hands you have the lighter the work becomes. Have a few conferences with interested members of your groves. The big rocks can't be done by yourself alone, unless you are an engineering whiz. You might even request help from some nearby groups and covens. You might want to be clear though, that it's "your circle" or work out a timeshare plan. You'd be surprised how even non-Druidic types and neighbors can be roped in by the excitement of moving big objects.

**When are you going to do it?** These projects tend to be done in stages, because no one wants to take precious vacation time off from work. They will be dirty, sweaty jobs, so spring or autumn are good, cool times. In the winter, the ground will be frozen in many parts of the U.S. and you won't be able to dislodge the rocks, and cold fingers hurt when pulling ropes. Spring tends to be muddy and grass/turf more fragile and prone to damage. I think the Fall Equinox is the best time, plus you can align the stones for Spring and Fall Equinox at the same time, as the sun comes up at the same point for each. Pick a few Saturdays for rock collection, tool round-up, rock moving and rock assembling.

**Should it be stone or wood?** Oddly enough, there were probably more circles historically made of wooden posts rather than stones. They can also be living trees planted. If you are into the special characteristics, you could plant one of each tree used by the Celts (Oak, Ash, Hawthorn, Elm, Yew, etc.) although you'll have to research the growing requirements of each. However, wood usually doesn't last long, but note that nearby Stonehenge, is the less well known "Wood Henge" which is several thousand years older, where the underground stumps of the logs survived and were discovered during the 20<sup>th</sup> century. A beach-side "Seahenge" was also found in Northern England about 5000 years old in the 19<sup>th</sup> century after a large storm removed the sand of a beach. It consisted of several posts in a circle and a large upturned oak stump with the roots in the air in the middle of the circle. Very natural.

**Where are the rocks?** Hopefully the site you picked has rocks already there, that just need to be arranged into your pattern. You can go to landscaping companies or quarries or sandpits to get rocks. Although frowned upon, other parks and wildlands can provide reserves of stones. Again, you may wish to consult the stones to see if they want to be moved. Certainly, don't steal them from someone else's circle of stones. Use of rejected tombstones might be nice, but if they are too "tombstony" then that might cause people to wonder if you have an un-authorized burial spot, and who is buried there.

**What kind of rocks?** People have different preferences about shape, color, composition and size. I don't like sedimentary rocks, like shale or sandstone, because they tend to break easily. I generally use whatever is at hand. Some people swear that quartz bearing rocks store more energy.

**Natural or fake rocks?** Okay, real ones seem obvious, but if you like the stage setting, then any art student could make some fake papier-mâché rocks for a good photo-op. Several landscaping firms also sell rather realistic plastic boulders. You could also use concrete molds, useful for tall thin wide

stones, like the stones of Callanish, and if shape is important. Small rocks could be mortared into big ones. A cairn of rocks could be piled up also.

**How many circles should you build?** Surprisingly, after you make your first one, you'll find that another spot looks like it needs a megalith too. Your kids will want one. Your neighbor might ask you to help them get one. Your envious near-by coven might tap your shoulder. Your garden could use one. Each time, you will refine your skills further. Each site may be for a different purpose. Perhaps a vigiling circle, an ordination stone, a ceremonial one, an astrological one, ask the stones what they want to be used for and where to put them.

**How many stones should I raise?** You could just do one. That would be good practice. It takes at least three stones to make a circle, and three druids to make a grove. Look at the site, how big is it? The more rocks you will raise, the longer the project will take. Most of the bigger sites, like Avebury or Stonehenge or Callanish probably took a few hundred men a couple years to build, because they also had other duties, like farming to do. Three is a triangle, four stones is a square, five is a pentacle, six is a bit like a hexagon, after that, it really looks like a circle. Nine is a good Druidic number. Twelve stones, like a clock, is very easy to lay out, plus it has a north, south, east, west orientation, that many Druid/Wiccans kind of like to have.

One very exciting model is to have one stone for every confirmed member of your grove, and each new ordained member brings another stone, and all the stones are re-aligned to make room. The stones need not be evenly spaced. One stone for each year of your grove, with an annual stone raising? You can have multiple rings. Big stones and small stones. Some like to have outlier stones or posts aligned to various stars, equinoxes and such, as sighted from the center of the circle.

Look at existing stone circles on the internet via [www.google.com](http://www.google.com) using the "images" browser for "stone circles". Take notes on paper of your favorite models. One useful exercise is to take playdough, dominoes or jenga blocks on a piece of cardboard and do a mock-circle diorama. Playdough is especially good because you can simulate the shape and size of the stone that you do have "in your inventory". Take it to the site, and spend a day watching the sun cast shadows on the blocks, and imagining different combinations.

**Regular or whimsically?** Stone circles are a mixture of geometric symmetry and quirky wrong placement; either through design, the elements or meddling. Regular placement and spacing is generally pleasing to the eye. However, the odd stone in the wrong place, like a beauty spot on the face, can make it seem less antiseptic and intriguing. Perhaps one of the stones isn't standing, but "reclining"? Those are nice to lie down on and watch the clouds. Perhaps stones scattered willy-nilly in an area?

**How mysterious will you make it?** Let's face it, we've got no idea what Stonehenge is really for, and if we truly did know, half the tourists wouldn't go there. We imagine wondrous or demonic things happening there and the imagination just churns and churns, and we are enthralled. If you were to build a circle in one night, leaving no trace of construction, and someone came across it the next week, never having been there before, wouldn't they be intrigued? Stone circles become mysterious if you don't know who built them, when they were built, how they were built or why they were built. You could surprise your grove by one day showing them a secretly built circle (allow proper seasonal aging) and then just shrugging, "Oh this, I found it while jogging, now I wonder who could possibly have built it? Hmmmm. Let's use it."

**Will you post a marker?** Mysterious has its drawbacks. Quite a few people will think you are up to no good there, partly due to scary Hollywood movies. You could use a stone with a flat side to leave a message, many gravestone makers have broken or irregular stones they could sell and engrave for you, but it will be expensive. Something simple like, "Nature Wisdom Love Respect Life" is simple and generally positive associations to any religious background. Or a placard attached to a rock, more removable of course, with something like: "This stone circle is for appreciation of nature's seasons. Keep it clean. Don't burn wood or candles." Followed by an e-mail address. Ogham is the other





cheapest solution, but it has to be visible, you could fill the lines with dark wax, and type below in roman letters, “Ogham”, then they would have to go to the internet, print out an ogham chart and come back and decipher it. A puzzle. Perhaps each clue leading to another site? : )

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‘WHAT PLANNING PERMISSION?’

**Where should you build it?** Not every site needs a stone on it. Not all of us possess large tracks of land, and nearly all RDNA groves are un-incorporated without group ownership of a site. So practically speaking, either it’s on the property of one of your members, a public land site, or on a piece of land of a non-Druid who either rents, grants permission or doesn’t know what you are doing. The three most criteria for real estate is: location, location and location. Do you want it on a mountain, by a river or lake, in the midst of a forest, on a grassy plain? What excites your imagination? If leylines are

important to you, you should consult a local expert. Some dowzers will tell you to put it on a crossing point of leylines, to “pull” more energy up. Some Austrian modern Druids actually used large quartz pillars like acupuncture points, to try and redirect a leyline that was causing traffic accidents.

**How long will it stand?** Unless you live in an earthquake zone, stones generally stay up until they are knocked down by people. Many European megaliths have been standing for thousands of years, under the use of numerous eras of different groups. Given the fact that most Americans move about 7 or 8 times in a lifetime, and most RDNA groves last about 5 years, you’ll probably be selling the rock-site within 20 years or so if it is in your backyard, and it might attract or scare off prospective buyers. (Try this line: “Oh that, it was here when I came here, Indians built it 200 years ago.”) Finding a new home for the rocks to stay at the last minute might be difficult. National forests and forested college campuses (e.g. Carleton) are good, because they’ll be around for a while, and only a few hikers and nature-types are likely to wander by. City parks and such are not the best sites for ostentatious rocks, unless you have city planning permission, and concerns about the wall between church and state frowns on semi-religious precedents, that will later encourage some Christian groups to set up “10 Commandment memorials”.

**Does the site want a stone circle?** If you are serious about worshipping local nature spirits, you should at least listen to what they would like on the site. At the minimum, hold a vigil and a couple services at a prospective site and try to gauge the omens.

**Only human power?** Consider oxen, horse, elephants, ATVs and pickup trucks. If you have extraterrestrial friends or wizards from Atlantis, sure, ask them to help out with their anti-gravity gizmos.

**Got tools?** You are going to need a bunch of long ropes, perhaps straps too. You may wish to use carabineers to clip and unclip the ropes regularly. A discarded carhood makes a sled. Workman gloves and strong shoes if possible, or you’ll regret it the next day. Some long iron pars, 2x4s and other implements of prying. Perhaps some rolling logs. Some shovels and maybe a pick-axe. Some chisels to shape the rock a bit here and there. A magnetic compass. First aid kits, food and drink for hungry workers.

**Plain or decorated?** Most traditional megaliths are not carved, smoothed or decorated. That gives them a more natural look, but if you’d like to chip out a pattern, add ogham, or drill a hole or something, go ahead.

**Will it be a ceremonial construction?** Do you want to bless the stones, tools, workers and sites in advance? Will you chant words of power while others heave the rocks about? What types of offerings will you make, who will lead the service? Others opt to just build it and then consecrate it later.



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Interestingly the oldest known ritual in the Reform is likely the consecration of altars, but this could easily be adapted and expanded to circles, see the article on altars after this article.

**Who will memorialize the epic building?** See the article The Stones of Irony in this issue. Moving rocks is a lot of fun, things happen during the process, and as part of a grove's history, something should be written up, making it larger than life.

**What pattern will I use?** Spend about two hours at [www.megalithic.co.uk](http://www.megalithic.co.uk) and browse through about one thousand photos. Note that due to massive deforestation in Britain and western Europe, many of these stone circles are now on grassy plains, but may have been forested once. You'll quickly note that there are about four or five dominant patterns.

- The single standing stone: More commonly used for memorials. In Celtic times, one of the edges might be etched with ogham letters to explain the purpose.
- The stone circle: Better used for group services. Either the people stand inside or outside. If too small, perhaps just the presiding druid in the middle. Some stone circles have a standing stone or altar in the middle.
- The line of stones: See Carnac in Brittany. Usually aligned towards the sun or a star of interest. Possibly more common for a funeral purpose, or to mark a dynasty of leaders.
- Trilithons: This is the classic Stonehenge, in the shape of a greek letter Pi, two standing stones and one perched on top. Actually quite rare in the megalithic world, difficult and dangerous to build, leading people to wonder why they built it that way. Shaped stones are rarer in megaliths.
- Dolmen or Cromlechs: three or four stones as a base with a really big stone lying on top to form a chamber. Most likely for funeral. Often originally also buried under a mound. Most mounds were removed by treasure hunters, farmers seeking soil and erosion over the years.
- Tunnel Chambers: two lines of stones with rocks laid over them, or sometimes corbelled with an arch. Like a dolmen, they also used to be cover later with a mound of dirt, now gone. Often branching into different chambers at the middle of the mound, usually a cruciform pattern. Most definitely for funeral purposes of a tribe, often with new bodies laid beside the ancestors. Often oriented to allow the morning sun come in the entrance on winter solstice.

**How can I spruce up the circle?** Just like a garden can have plastic flamingos, gnomes and wooden statues of fat ladies bending over, your stone circle can have accoutrements. ADF and Keltrian Druids like to have a tree, campfire and a well/cauldron at their site to represent the earth, sky and ocean. You could add a mound in the middle or nearby (perhaps covering a cromlech), center altar stones are handy. You could add smaller rocks around the bigger rocks. If you don't like grass, you could lay clay or sand or gravel down on the inside. You could plant trees. You could have other megaliths for memorials of important grove events. A designated processional pathway is nice to add. Hedge mazes or little-stoned labyrinths are nice touches also, you can get patterns off the internet. A lowlying mound around the circle, at least four inches high and a moat four inches deep is another nice touch and provide a bit of drainage. Some benches nearby or a picnic spot is good. If permitted, a fire circle is a nice addition. A maypole site either in the center or nearby is good for Beltane. A ceremonial shaft in the ground to deposit plant and art offerings after the service is concluded is quite nice too. Let your imagination run wild.

## Stage Two: Building

Okay, you've got your plans, you've got your stones, you've got your tools, strong backs, the weather is good, and a site is picked out. How do you move the rocks? If the rocks are no bigger than your head, you can just carry them to the right spot. Anything bigger than that, and it's better for your back that you keep them as close to the earth as possible.

Get a string and put a stake in the middle of the circle. Measure out the radius of the circle and walk around, dropping baking flour or ground limestone (like used in baseball parks) to draw a line. Mark off where the stones are to be positioned. Choose which stones will go where, with chalked numbers if necessary to keep track of them. Clear the site of any tripping hazards, put up some barriers

around plants you don't want trampled. If there is a tree in danger, you might wrap something around the trunk to avoid the bark being scraped off.

**Digging:** If the stones are relatively round, you don't have to worry about them falling over, but I like to make a small depression, about 5 to 10% of the height, so that they "sit" there flush with the ground, and it discourages strangers from trying to roll them away. Taller stones should have a shaft dug about 15 to 25% of the total length of the stone. Make it a little wider than you think it needs to be, then when the stone is positioned, fill in with sand or small rocks. Keep all this removed dirt on a tarp for later, the excess dirt can be used for a mound or a little wall around the site afterwards.

**Designate a safety supervisor:** One person should do nothing but make sure some idiot doesn't hurt themselves. They can also be a cheer-leader, direct the people in the right direction, scout the land behind the pullers to avoid tripping hazards, adjust the ropes on the rock, etc. If anyone complains of back problems or soreness, they should stop immediately, and be given a management position. You might want to work in shifts, if you have enough people, or simply work 5 minutes, rest 5 minutes.

**Get the rocks free from the ground:** Unless the rocks are already on the surface, you will need to pry and dig them out of their existing location.

**Tie the ropes onto a rock:** Clean them up. You may have to make an interlocking mesh of ropes to make sure the rock doesn't fall out, which would then have all your pulling members fall down and get hurt. Make sure you can remove the ropes without having to cut them, so that you can work on the next stone.

**Winches and pulleys:** find an even bigger rock or a secure tree. Trees will have to be wrapped with something to protect the bark. Then attach a minimum of a one or two ton winch, come-to, or pulley system to use physics to your advantage and pull it towards the site.

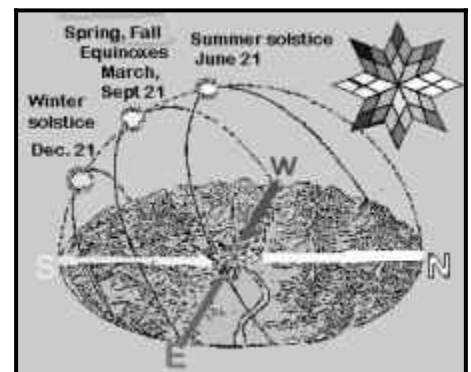
**Rolling:** if you have rock less than three feet wide and round, you can literally just roll the rock to the destination. Be careful on hills, of course.

**Rollers:** especially useful for tall flat rocks. Get about 5 to 20 logs of equal diameter and lay them one after the other, and get the stone on the first three or four. Then start pushing the stone or pulling with ropes. When you reach the end of the rollers, take a break, go back, get the first rollers and put them in front of the stone and move it some more.

**Sleds:** I have found that if you go to a car junkyard, you can buy the hood of a car for about \$10. They tend to have lots of mounting brackets that you can tie multiple ropes to, there are flat, they are waxed and light weight. Get the rock on the sled and start hauling. A three foot wide round rock can be moved by about three or four people, but the more the merrier. It is sometimes a good idea to sing a "heave-ho" song to make sure everybody pulls in unison. Once a bit of momentum gets going, you sometimes don't have to stop.

**Walking the stones:** this radical idea was possibly used for Easter island and other sites. Using a complicated frame, which I won't even try to explain. You pull up the stone to a standing position and then (usually on runners) rock/twist the stone in little "steps" with the help of large crews of people.

**Mound building:** if you want to put one rock on top of another (like a dolmen or trilithon) then you are going to first have to erect the support stones. Then you pile and PACK the dirt or small rocks around the support stones, then drag the top stone up a ramp and place it upon the support stones. Then remove the dirt. Or alternatively you can leave the dirt and have a man-made hill. In that case, you may wish to put ceremonial objects between the support stones before placing the topstone on it.



**Websites to review:** These sites will give you more specifics on the mechanics of moving large objects. <http://www.theforgottentechnology.com/> [www.bigstones.com](http://www.bigstones.com) <http://www.4qf.org/> See also the book review in this issue. Some of these websites have a video to demonstrate the process.

## Stage Three: Maintenance

Okay, so you built it. Now, the question is who is going to take care of it? A stone circle is like an adoption, you have to have long-term plans to keep it in good shape. As the ground compacts, some stones might get tipsy. You might wish to more closely align the stones. You might replace stones with more impressive ones that are found later. Some stones may give off bad vibes and have to be removed. Ashes have to be removed and safely disposed from the campfires. If wildfires are a concern, then burnable plants will have to be removed from the vicinity.

Think of a graveyard. It is a large open field with numerous standing stones, that gets a lot of respectful and disrespectful company. People come and leave cut flower, which become dead wilted compost soon. If it experiences heavy traffic, the grass and nearby plants will be trampled. Ashes from campfires will need to be removed. Broken bottles from teenagers at night, and surprisingly, lots of condoms and drug paraphernalia. The longer you leave such stuff there, the more likely it will become a more and more recognized party spot.

Eventually, you will have vandalism. Lots of people don't like Druids. They'd probably like you personally at a party, but have some religious prejudices that pre-dispose them against holy spots of other religions. Spray paint, knocking over stones, setting up crosses, even purposeful litter. You might wish to reach out to neighbors and local law enforcement to set straight some myths about your group, and what really goes on at the site. You can't be there all the time, so just prepare yourself for it. If you'd like to, you could set up wards to influence folks with bad thoughts to not approach.

When you move or the group finally dissolves, you need to consider taking down the stones. Unless you have reason to believe a successor will care for them, or that they are isolated enough to be undisturbed, it may be kinder to return the stones to where you found them. Or you just might trust the fates and see how they do on their own.

**Website to review:** [http://www.ravenfamily.org/sam/pag/site\\_dam.html](http://www.ravenfamily.org/sam/pag/site_dam.html) talks extensively of the types of damage by generally well-meaning idiots using ancient megalithic sites in Britain.



## Story: The Stones of Irony

Taken from From the Book of Latter Day Druids, Pt 9 of ARDA

The History of the Legitimacy

SECTION TWO

The Second Year 1996-1997: The Year of the Circles

By Irony Sade

**Editor's Note:** Building a circle may be epic, and its story preserved.

### Chapter the First

1. When the Druids returned to Carleton the next fall they discovered that Mike the Fool had left them to spread the word of Druidism in the land of the rising sun.
2. They discovered too that a circle of stones had miraculously appeared just North-East of the Hill of Three Oaks. They did not visit it at once, however, for it was occupied by a couple of the most amorous nature.



Old Circle

3. This place became a haven of all things Druidic, and was loved by many.
4. That fall equinox the tradition of marriage bread was begun. Two loaves were baked, with a ring in each. These were to be divided amongst the celebrants at the equinox, and those who found the rings were to be married the next Beltain.
5. But Lo, it was a young and foolish tradition, for these were young and foolish druids, and they did not think until too late that the loafs should have been segregated by sex.
6. And it came to pass that David the Apologist and Andrew the Mad received the rings. There was much confusion, but they were good sports, and it was decided that they should be married that May.
7. Time passed, as is its wont. Teas were held in the Japanese Garden and in the Faculty Club Lounge. Great ideas were discussed regarding the purpose of life. Andrea the Fair did come often to these discussions, and shared much wisdom from ages past. One Carlos Gonzalas, the wise doctor and healer did visit and teach us many things. At the circle there was music, dancing, and the observance of stars.
8. That Samhain a grand gathering was held. Two dozen druids and associates met in the little grove round a roaring blaze to commune with the night. A talking stick was crafted of a strange twisted wood from the deserts of the west, and it was found to have strange powers over speech.
9. As the stick was passed from hand to hand about the blaze, stories welled up from within its holder. Old grief's were let go, old wrongs forgiven, old stories told, and Death remembered. Letters were burned from relatives to the dead.
10. After a time the stories changed to those of Life, marriages, and hopes. This was taken as a sign that the year would be reborn, however dark the winter might become, and it was good.

11. There was much dancing, and a sweat lodge was held. The day came at last and there was much rejoicing.
12. That winter the teas continued and there were many rituals. A Candlemass observance was held, and a Self-Hater banishment performed.
13. The subsequent grounding of cakes and ale was supplemented by massage oil, and Andrea the Fair introduced the Druids to the delights of the Meltdown.
14. It was a time of great peace and contentment among the Druids, for they did not know what was yet to come.

### Chapter the Second

1. All that year the circle of stones beyond the Hill of Oaks had called to the Druids and they had answered.
2. However cold the weather one could always find an offering of flowers placed amongst the stones. But it was not to last.
3. One night late in the winter as Irony was wandering in the upper Arb, he discovered that the stones had been torn from the womb of their mother and lay tossed and scattered about the field.
4. A great wrath fell upon him, and he did assay to repair the shrine, but found his strength too small.
5. He descended upon Goodhue in search of any druids he could find to assist and found them all absent. But he did find a number of the Accidentals, who were friendly with the Druids at that time, and they did agree to aid him, for he felt that the stones should be righted by sunrise.
6. Before the dawn he did return to the circle but found no one there to help. Then did Irony call upon the strength of the Earth-Mother and rolled back the stones with his bare hands.
7. At that time all but the center stone had been moved, for it was a passing great rock, and well frozen to the earth.
8. Just as the sun rose there came one to whom he had spoken the night before, rubbing the sleep from her eyes, but the work was accomplished, and Irony was sore for a week.
9. It was not long after the beginning of spring term that Michelle the Blond and Irony were out wandering the Arb together when they came upon the circle behind the hill and found it desecrated a second time.
10. A great wrath fell upon them both, for this time every stone had been uprooted and rolled about. They did gnash their teeth and wished to curse the evil doers, but recalled the wisdom of ages past and decided to relent.
11. Nor did they attempt to discover the identity of the anti-druids, for they saw that as the beginning of the path of vengeance.
12. Instead they did set about repairing the damage as best they could, and their combined strength was sufficient to move every stone but the one in the center.

13. That was a great stone, full half man sized in height, and their strength availed as naught against it.
14. These two arch druids did then descend in fury upon Goodhue, and there did conscript David the Apologist and Jared the Roommate, and the strength of these two and Irony combined proved sufficient to move the stone.
15. But the circle had been destroyed one time too many, and was never the same again.
16. At this time a plan did begin to fester in the mind of Irony and he wrote concerning it to the president of Carleton. But the paper wheels were ever slow to turn, and it was many weeks before aught came of it.

### Chapter the Third

1. The time of Beltain was fast approaching, and the Druids had carved a Maypole, but they lacked still a place to erect it, for the Spring Concert was to occupy the Hill of Three Oaks, and Mai Fete was taken. And they did ponder this matter much.
2. About this time Michelle the Blond was wandering about the wilds, when she discovered that the statue of the Lady, carved of gray wood by unknown hands, that had stood all that year and the one before it just south of monument Hill had been thrown down into the mud.
3. She was disturbed, and righted the Lady at once, and told the other druids about it.
4. Shortly thereafter Amanda the Beautiful did come upon the Lady again, and found her once more fallen, and she did right her a second time, but moved her slightly to hide her somewhat.
5. Then did Irony seek out her new abode the next day, only to find the Lady face down in the muddy path with tire tracks across her back.
6. Then did he skip class to carry the Lady far across the Arb and hid her in what was then Three Bird Grove, or the Faculty Picnic Area.
7. Then Michelle the Blond and he did dig a great pit, and buried the feet of the lady in the mold so that she stood man high.
8. They did pack the earth about her and charge upon her the blessings of the Woods, and there she stood firm for many seasons, and was loved by many.
9. Irony did also make her a necklace of amethyst, but it was soon stolen.

### Chapter the Fourth

1. With Beltain fast approaching it was suggested that the grove with the lady might be a suitable site for the festival, for it was little known and far removed from the drunken revels surrounding the concert.
2. But there was concern on several fronts.
3. The Arb director decreed that there should be no fires there, for it was an old prairie remnant and must not be burned, and this condition was agreed to with some regret.
4. Another concern arose- for there was the legend of BOB in those days, and it was thought that there might have been his abode. BOB was rumored to be a malicious spirit and had chased many good pagans from the upper Arb at night.
5. Then did the druids Michelle the Blond, Amanda the Beautiful, Andrea the Fair, and Irony seek to discover the presence or hiding place of BOB, but they had no success.
6. Then did Irony undertake a second vigil to find if BOB was indeed buried in the Lady's Grove, for he was a mighty fool

and confident in his strength, having turned away demons before.

7. And he set himself within the grove with cloak and candle, invited any spirits in the place to visit him, and commenced to wait.
8. He had no wish to do battle, but wished merely to talk with BOB, if he was there, and see what arrangement could be reached.
9. Then night was long, but nothing came. At length, to stave off sleep the vigiler did take a brief walk and found himself once more beside the circle.
10. The night was dark, but he could see that all was not well, for while the outer ring still stood, the great center stone had been toppled and thrust aside by unknown hands.
11. There was no rage in him this third time, but a great weight of sadness, and he lifted the stone lightly and set it back in place.
12. Then a great shock took him and he stood as if stunned, for he had tried many times before to move that stone with no success.
13. Then did Irony thank the Earth-mother for lending him strength, and he walked back to the grove with trembling legs, for he had never been possessed of such magic and it was a strange and terrifying thing.



### Chapter the Fifth

1. With no further objections from BOB the Lady's grove was chosen as the site to host Beltain, and at last the day arrived.
2. Then was there feasting and merrymaking, music and song, and the may-pole was danced many times.
3. Musicians came from the twin cities, including Matt the Harper, who was blind, and played upon a great double strung harp. There were fiddles and pipes, drums and accordions, and there was much rejoicing.
4. Amanda the Beautiful did invent the Doughnut Tree and it hung above the path to the great amusement of passers by.
5. This event has since passed into Druid tradition, and involves suspending doughnuts from strings and having people then attempt to them eat without their hands, while being tickled. It is a difficult sport involving much madness and little sustenance.
6. A tiny passing dog won the game, leaping full into the air, and snatching a powdered doughnut from its string.
7. At last David the Apologist and Andrew the Mad did step forward to be wed. But here the Druid's nerves did fail them, and it was decided that there should be two weddings, and brides were quickly selected for the lucky men.
8. Why this thing should be so is no longer remembered, for in later years the Druids had no such qualms, and two women were later joined at Beltain 99.
9. So Andrea the Fair was wed to David the Apologist, and Michelle the Other was wed to Andrew the Mad.
10. The weddings were performed by Michelle the Blond, and here was included for the first time the 'chastity within marriage' clause, and there was much amusement.

11. The couples then led a dance about the pole while the musicians played, and all was well, till the Druids did rush suddenly upon the nuptial pairs with a great ribbon and bind them all to the pole, where they were tickled.
12. So ended the first Beltain, and it was reckoned a great success.

## Chapter the Sixth

1. Then at last did the plans of Irony see fruit.
2. The destruction of the circle of stones had angered him greatly, for it was well loved by many people. But its proximity to the Hill and its malleable size invited vandals, and it had been destroyed three times in as many terms.
3. Then did Irony undertake a great sacrilege, for he wished to preserve the circle, and yet strengthen it.
4. And so he destroyed it utterly, and transported the largest of the stones away to the Grove of the Lady and brought with them eight others of the largest stones he could find, and caused them to be erected in a new circle there in the Lady's Grove where the Maypole had so lately stood.
5. And this circle was five lengths across, sheltered by Oak trees, and well hidden from the rest of the campus, while the great table and altar in its center was a limestone triangle six feet to the side and two feet thick.
6. But this great slab was supported by the three largest stones from the old beloved circle on the hill, for theirs was the place of honor, and the great center stone of the old circle was set deep into the earth at the southern quarter as the stone of life. It is a powerful stone still, though its size be much diminished.
7. All this was done in the month of May, and so great was his resolve and persuasion that Irony did convince the College to pay for the creation of the shrine.
8. The Circle was laid by Irony and Michelle the Blond, and the work was accomplished by he, she, Amanda the Beautific, Andrew the Mad, and Jenette the Tall.

9. Irony and Dennis Easley did summon a great monster and constrained it to do their will.
10. It was a foul creature that belched fumes and bellowed, and with its inhuman strength was much accomplished that could not have been done otherwise.
11. But its great claws tore at the earth, and none were sorry to see it go. It grumbled as it was dismissed, for the altar top had weighed two and a quarter tons.
12. There were many who were angered at this thing, for Irony had destroyed the first circle more completely than any vandal, and had broken many a tradition of the Druids.
13. They did call him mad, foolish, arrogant, and uncaring, and those words ring ever round his head. But the deed was done, and only time can tell its worth.

## Chapter the Seventh

1. The Circle was charged on the last full moon of spring, and it was dedicated as a place of peace and power for all who would respect it.
2. For it was not built for the Druids alone, but for any soul or spirit that desired a place to rest, study, or simply be at peace.
3. A dance was danced about the circle, a twining, spinning dance of charging and awakening: five people walked deosil about the outer ring, while five traced out a great pentacle inside it pointing to the North, each walking the line of the star until they had passed their beginning three times.
4. The Circle was awakened, and many are the strange and wonderful sights that it has seen.
5. So ended the second year of this chronicle, and it ended in doubt and wonder, for the Archdruids had learned a thing or two, but had meddled much with things they did not understand, and none were certain where the group would go.
6. Irony was especially concerned, for the building of the Circle had left him drained, and it would be nearly a year before he returned again to Carleton.
7. At this time Amanda the Beautific was made second order, and she was to join Michelle the Blond in the running of the grove.





# Story: Three Druidic Rocks

by Robert Larson  
"Second Epistle of Robert"  
Chapter the Sixth  
at Berkeley 1976

1. Finally, in answer to Brother Morrison, I will now relate this incredibly ancient Druid fable which I have just written.

2. Ahem.

3. Once in the long ago there were three Druids, and very fine Druids they were, too. It came to pass that each of them inherited a piece of land with a large rock on it.

4. Now the First of these Druids went to his land and looked at his rock and immediately fell in love with it.

5. To make his rock even more beautiful he fell to rubbing and buffing it until it bore a bright polish.

6. Every day he would rub and buff it till it almost outshone the sun, so bright it was.

7. The people who lived nearby would often come to see the rock and say what a wonderful, bright rock it was being.

8. Now eventually the Druid died and went to the Sidhe hills as all good Druids do. But the wind and rain did not die.

9. Slowly it was that the rock lost its polish, but lose it it did. No longer did the people come to see the rock, now neither wonderful nor bright, for of what interest is a mere rock, except to geologists?

10. The second of the Druids went to his land and looked at his rock and thought what a wonderful statue his rock would make.

11. So he took a hammer and chisel and carved a statue of his god out of it. Paint he put on his statue, and gold and jewels also, until it looked exactly like his idea of his god. And the people who lived both near and far came to marvel at the statue and worship at it, saying such things as "You could swear that it's alive, that it's being."

12. To which the Druid would reply, "It is."

13. Eventually the second Druid too died and went to the Sidhe hills where all good Druids go. But the wind and rain did not die, nor did human nature change.

14. Thieves came and stripped the statue of its gold and its jewels. Wind and rain completed the destruction, until the statue once again resembled nothing so much as a rock.

15. And the people stopped coming to marvel and to worship, for, after all, who wants to worship a rock after he's had the most wonderful statue in the world?

16. The Third Druid went to his land and looked at his rock. Then he climbed upon it and looked about him, liking what he saw.

17. He planted flowers, trees and bushes about the rock and lichen on it. Every day he would herd his cows and sheep on the land about the rock, sitting on or resting against it.

18. As time went by, the flowers, the bushes and trees grew and the lichen covered the rock, giving the Druid an even more beautiful view and a softer seat to watch his herds from.

19. So beautiful did the Druid's land become, that people came from far and near to sit with him and watch the deer and fox play and the flowers bloom, for it was said to be the most beautiful and peaceful place in the world.

20. The time came when the third Druid died and went to the Sidhe hills where all good Druids go. But the flowers did not stop growing, nor did the bushes and trees and lichen.

21. Still did the deer and fox play in the Druid woods, and still were cows and sheep herded about the rock.

22. The Druid's name was forgotten, but some people still came to sit on his rock and look at his woods, for it was yet the most beautiful and peaceful place in the world.

23. And so it remains to this day.

24. Beannachtai na Mathar libh. Siochain  
Robert, ArchDruid, Berkeley Grove  
28 Mean Samhraidh, 14 y.r.  
(July 2nd, 1976 c.e.)



## Cooking Corner



### Sensuous Stuffed Portobello Mushrooms

By Cait Johnson  
Author of *Witch in the Kitchen*  
(Inner Traditions, 2001).

Submitted by Sean Storm

Portobello's are the perfect size for these dinner-sized stuffed mushrooms. They're filled with good-for-you broccoli and spinach, while the creamy cheese and buttery breadcrumb topping--as well as the French flavors of thyme, leeks, and shallots--will make you say "Ooh, la la! They're easy to make but they look impressive: we can imagine serving. Sensuous Stuffed Mushrooms for a romantic candlelit dinner on a flower-filled porch. But wherever and however you serve them, you'll be happy knowing how healthful they are! Read the recipe here:

#### INGREDIENTS

2 tablespoons olive oil  
1 leek, white parts only, diced  
1 shallot, minced  
4 large Portobello mushrooms  
1 cup broccoli, chopped  
1 cup spinach (fresh or frozen, thawed), chopped  
1/3 cup chopped fresh flat-leaf parsley  
1/2 teaspoon dried thyme  
1/2 cup crumbled goat cheese  
1/4 cup dry breadcrumbs  
2 tablespoons butter

1. Preheat oven to 350F. In a heavy-bottomed saucepan, heat the olive oil over medium-high heat. Add leek and shallot and sauté, stirring often, until they are softened and fragrant, about 5 minutes. Remove mushroom stems from caps and chop stems.
2. Add chopped stems and broccoli to the pan and continue to sauté, stirring occasionally, about 5 minutes more, until broccoli is crisp-tender but still bright green. Add spinach and sauté a few minutes more, until wilted. Add parsley and thyme, stir well to combine, and remove from heat.
3. Place mushroom caps, gill side up, in a lightly-oiled baking pan. Mound sautéed vegetables evenly in caps. Top with crumbled goat cheese.
4. In a small skillet, melt the butter and add breadcrumbs, stirring to coat evenly. Sprinkle buttered crumbs over the tops of the mushrooms.
5. Bake in preheated oven for 25 - 30 minutes, until crumbs are golden brown and cheese is melted. Serve immediately.

Serves 4.



### Druid Soccer

<http://www.kloonigames.com/blog/games/druid> for the downloading page

**Editor's notes:** Found this game on the internet. Not too complicated, nice little Irish music in the background. Note the use of Trilithons on either side as goal posts.

#### **Instructions**

You take part in the ancient traditional game of Druid Soccer.

Rules: Try to push the big rock to your opponent's goal and to defend your own goal. Who ever first gets 10 goals wins the match. Even though the game has a very simple idea and controls, the game has surprisingly deep gameplay. Because of the physics there are all these small cool little tricks that you learn to do. Ways to get the bolder out of your opponents grip, how to throw the boulder from the middle of the playground, etc... Even though I had lots of fun testing the game with my friends, the feedback that I got from the game wasn't overly positive. I was actually little surprised by the feedback I got after the game's release. Here's why I think the game didn't go over as well as I had hoped.

#### *1. Two player game*

I think the fact that the game has to be played by two players on the same keyboard, was one of the biggest reasons why the game got so little attention. The game has a single player mode where you play against the computer, but the AI is crappy, and it's not the same experience to play it against the AI than to play it against your friend.

Controls:  
Player 1: WASD keys  
Player 2: Arrow keys.

Esc - Will quit the game.  
Alt + enter - Will toggle fullscreen.

#### **Credits**

Game Design, Code & Gfx: Petri Purho ( petri.purho (at) gmail.com )  
Music: [The Dongas Tribe \(and friends\) - Farewell to Erin](#). The song is licensed under [Creative Commons Attribution-NonCommercial-ShareAlike 2.5 -license](#).



# Bardic Corner: Songs about Rocks

## I Wanna Rock

By Anonymous of Alabama

March 2005, For the Public Domain

Original with same title by Twisted Sister, 1982

Click on the link, then on tiny green button next to "I Wanna Rock" which will give you the music to the chorus and first verse, which will play on Windows Media Player and a minute of downloading.

Click or copy and plug address directly into a new browser window for music:

[http://www.mp3.com/tracks/5571343/dl\\_streams.html](http://www.mp3.com/tracks/5571343/dl_streams.html)

I wanna rock! (Rock)  
I wanna rock! (Rock)  
I want this rock! (Rock)  
I wanna rock! (Rock)

Just use wood they say,  
Well all I got to say to them is time again I say,  
"No!"

No! No, No, No, No, No!  
Tell me choose light stuff  
Well, all I got to say to them when they tell me  
choose light stuff, I say, "No!"

No! No, No, No, No, No!  
So, if you ask me why I like hauling the big  
stones  
There's only one thing I can say to you

I wanna rock! (Rock)  
I wanna rock! (Rock)  
I want this rock! (Rock)  
I wanna rock! (Rock)

There's a feelin' that  
I get from nothin' else and there ain't nothin' in  
the world  
That lasts so long! Long! Long, long long, long!  
Stores the power up  
I've prepared for so long so I could have my very  
own dolmen, so Let's pull!  
Pull! Pull, pull, pull, pull, pull!  
When it's this big I feel the backpains shootin'  
through me  
There's nothin' else that I would rather do!

I wanna rock! (Rock)  
I wanna rock! (Rock)  
I want this rock! (Rock)  
I wanna rock! (Rock)

## We Move Big Rocks

By Mike, Digitalis Grove

August 2004, For the Public Domain

Original, "We will rock you" by Queen

Plug this address directly into a browser window for music  
<http://www.geocities.com/MotorCity/Track/2465/wewillrockyou.mid>

Laddy you're a boy have a big dream  
Playin' in the woods gonna build a big henge some day  
You got mud on yo' face  
Pick up the pace  
Pushin' your rocks all over the place

We move we move big rocks  
*(sound effects: stomp stomp clap clap...)*  
We move we move big rocks  
*(sound effects: stomp stomp clap clap...)*

Laddy you're a young man strong man  
Shoutin' at the line gonna raise the top stone this day  
You got sweat on yo' robe  
Steady the rope  
Spreadin' your circles all over the globe

We move we move big rocks  
*(sound effects: stomp stomp clap clap...)*  
We move we move big rocks  
*(sound effects: stomp stomp clap clap...)*

Laddy you're an old man wise man  
Sightin' with your stones gonna chart all the stars some day  
You got salt in your beard  
The clouds have cleared  
It all makes sense what once was weird.

We move we move big rocks  
*(sound effects: stomp stomp clap clap...)*  
We move we move big rocks  
*(sound effects: stomp stomp clap clap...)*



## **Circles**

Words: Gwen Zak Moore & Ann Cass (v. 5 only)

Music: "Windmills: by Alan Bell

Click <http://www.mudcat.org/midi/midifiles/addtune.wndmill.mid> for the music

In the days gone by, when the world was much younger,  
Men wondered at Spring, born of Winter's cold knife.  
Wondering at the games of the moon and the sunlight  
They saw the Lady and Lord of all life.

Chorus:

Around, and around, and around turns the good earth;  
All things much change as the seasons go by.  
We are the children of the Lord and the Lady,  
Whose mysteries we know, yet will never know why.

In all lands the people were tied to the good earth  
Plowing and sowing, as the seasons declared.  
Waiting to reap of the rich golden harvest,  
Knowing her laugh in the joy that they shared.

Chorus

Through Flanders and Wales and the green lands of Ireland  
In kingdoms of England and Scotland and Spain;  
Circles grew up all along the wild coastlines;  
And worked for the land, with the sun and the rain.

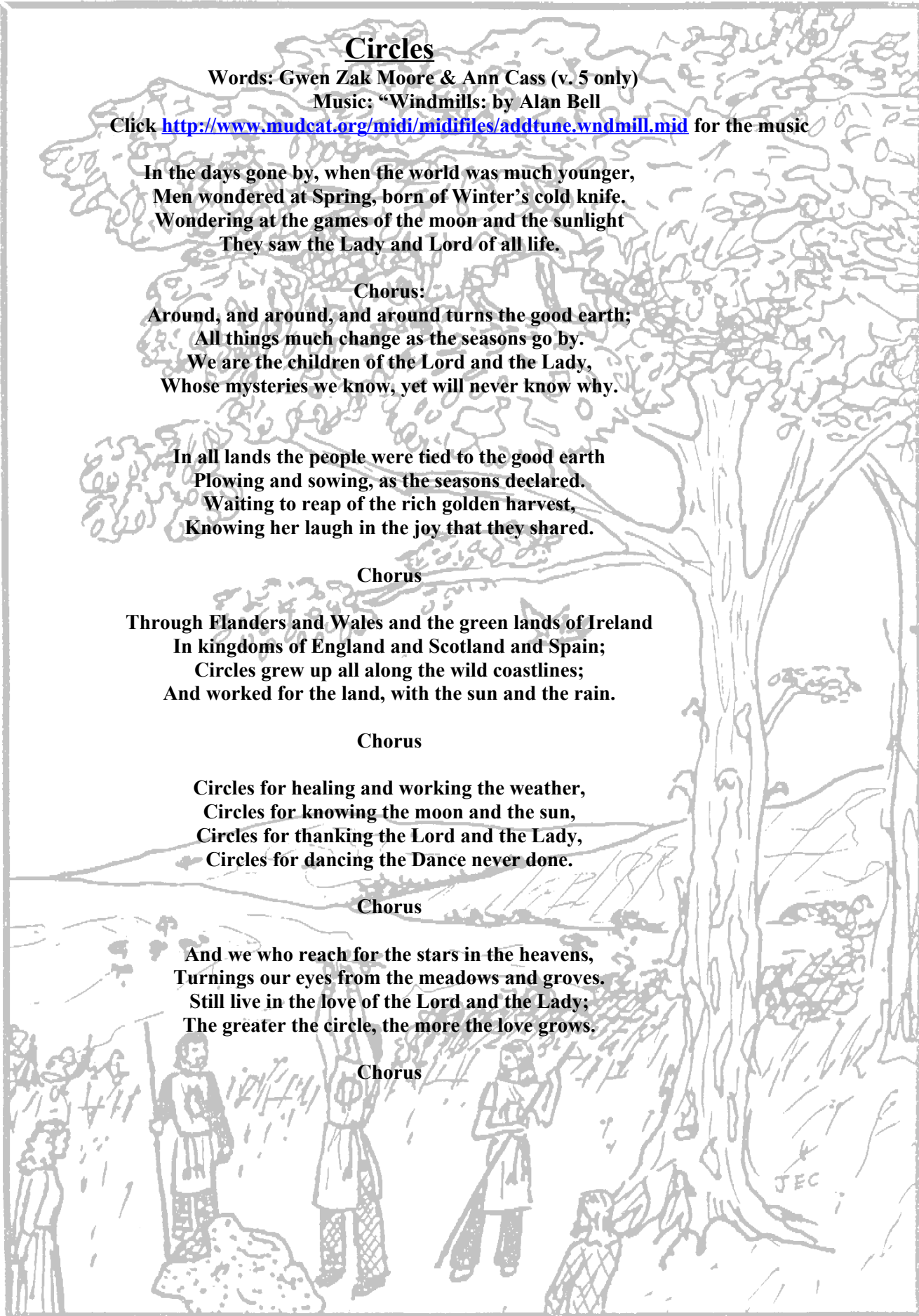
Chorus

Circles for healing and working the weather,  
Circles for knowing the moon and the sun,  
Circles for thanking the Lord and the Lady,  
Circles for dancing the Dance never done.

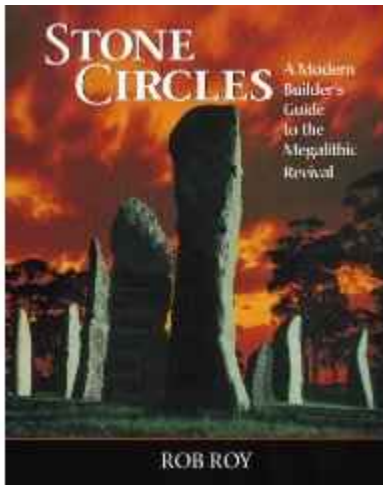
Chorus

And we who reach for the stars in the heavens,  
Turnings our eyes from the meadows and groves.  
Still live in the love of the Lord and the Lady;  
The greater the circle, the more the love grows.

Chorus



## Book Reviews



### Stone Circles: A Modern Builder's Guide to the Megalithic Revival

By Rob Roy

**Paperback:** 369 pages

**Publisher:** Chelsea Green Publishing (Nov 1 1999)

**Language:** English

**ISBN-10:** 1890132039

**ISBN-13:** 978-1890132033

Reviewed by Michael Scharding

This book is filled with interesting anecdotes, some speculation, but mostly it is a hands-on guide to the tool and techniques for moving, shaping and setting stones. It offers very good advice on how to plan and design the circle.

The writer is better known for his Cordwood construction techniques of building your own house with very simple layouts (<http://www.cordwoodmasonry.com/>), a frame and stonework-fill. However he also has a lovely book that shows that raising big stones is not a dead or dull art, but an exciting activity that is still happening in the world. He runs a website on moving big stones too <http://www.bigstones.com/>. Here's a written clip:



It is usually better and easier - and always cheaper - to design the circle after you have a pretty good idea of the stones available. One of the rules for building a low-cost house is equally valid with regard to stone circles: Design around the available materials.

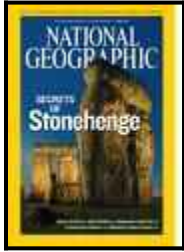
Once you've gathered the candidate stones together on site, cataloged them, and become familiar with them on a first-name basis, you can let the stones themselves design the circle. How can this be? Well, let's look at just one hypothetical example. Suppose that despite all your best efforts, you can only come up with four really substantial standing stones. An obvious choice would be to place them at north, east, south, and west, which will give you both a North Star alignment, as well as sunrise and sunset equinox alignments for both spring and fall. Other, lesser stones can be spaced between these corner stones. Got five stones? How about a center stone, as at the Dragon Circle or Boscawen-Un? Or use the fifth stone as an outlier for midsummer sunrise. Only three are available? Leave out the south stone in favor of a recumbent or sitting stone, to give a place for the North Star observation. Got the idea?

These are hypothetical cases only, just to illustrate the value of flexibility. Stone circle design is a numbers game, and this is why I say that the pool of stones itself will help to design the circle. The alternative is to get locked into a rigid design that *you absolutely must have*, and then to go out and try to procure the stones you need to satisfy this plan. The quarry owner will love you, but you'd better have deep pockets.

Some other good books on the subject to consider are anything with stonemasonry, megaliths, rock gardens, or ancient megaliths that you could find on [amazon.com](http://amazon.com). Here's one more:

**Stonescaping: A Guide to Using Stone in Your Garden** by [Jan Kowalczewski Whitner](#)

# News Articles



## Stonehenge Was Cemetery First and Foremost, Study Says

**Editor's Note:** Also was the subject of a TV special in early July, I'm sure the video is available online. The issue is available online

**James Owen in London**  
for **National Geographic News**  
May 29, 2008

Stonehenge stood as giant tombstones to the dead for centuries—perhaps marking the cemetery of a ruling prehistoric dynasty—new radiocarbon dating suggests.

The site appears to have been intended as a cemetery from the very start, around 5,000 years ago—centuries before the giant sandstone blocks were erected—the new study says.

(See related [photos and maps](#) and [watch video](#).)

New analysis of ancient human remains show that people were buried at the southern England site from about 3000 B.C. until after the first large stones were raised around 2500 B.C.

"This is really exciting, because it shows that Stonehenge, from its beginning to its zenith, is being used as a place to physically put the remains of the dead," said Mike Parker Pearson of England's University of Sheffield.

"It's something that we just didn't appreciate until now."

Parker Pearson heads the Stonehenge Riverside Project, a seven-year archaeological investigation of the Stonehenge area, supported by the National Geographic Society's [Committee for Research and Exploration](#). (The National Geographic Society owns National Geographic News.)

### Cremated Humans Analyzed

The new finding supports the theory that Stonehenge represented the "domain of the dead" to ancestor-worshipping ancient Britons, Parker Pearson said.

Previously it was believed that Stonehenge was a place of burial only between about 2700 and 2600 B.C., the new report says.

But new radiocarbon dates spanning 500 years were obtained for three cremated humans ([photo](#)) unearthed in 1950s at Stonehenge and kept at the nearby Salisbury and South Wiltshire Museum.

The earliest cremation, a pile of burned bones and teeth, came from one of 56 pits called the Aubrey Holes ([map of the layout of Stonehenge, including Aubrey Holes](#)).

These remains were dated to the monument's first phase, when a circular bank and ditch were created on Salisbury Plain.

The second cremation, from inside the ditch surrounding Stonehenge, is said to be that of an adult buried between 2930 to 2870 B.C.

The latest burial studied, from the ditch's northern side, was identified as that of a woman in her twenties. It dates to 2570 to 2340 B.C.—the period when the huge sandstone blocks known as sarsen stones were put up.

"We're looking at a long-term use of the monument for burying the dead," Parker Pearson said.

It's estimated that up to 240 people are buried at Stonehenge in total, mainly in the Aubrey Holes. It is the largest known cemetery of its time in Britain.

### Elite Dynasty

The remains of almost 50 ancient people were dug up in the 1920s, but they were thought to be of no scientific value and so were reburied.

Previous excavations by the project team indicate that Stonehenge was linked via the River Avon and two avenues to a matching timber monument at nearby Durrington Walls.

(See [map of the Stonehenge-Durrington area](#).)

The paired circles—Stonehenge and the wooden circle at Durrington—represented the realms of the living and the dead, according to Parker Pearson.

The theory is that the majority of the dead were deposited in the river upstream at Durrington Walls. Only "a select few"—possibly because of their special status as members of an elite dynasty of rulers—were buried at Stonehenge itself, he said.

The new dating evidence indicates that these chosen few must have been interred over centuries.

Artifacts buried with these dead are sparse, but one of them provides a clue. "One of the grave goods from Stonehenge is very unusual. It's the head of a stone mace, and it's the kind of artifact that may well have been a symbol of authority," he said.

Parker Pearson notes that a later burial from around 2000 B.C. at a nearby site called Bush Barrow belonged to an important chief, who possessed a similar mace.

The team uncovered a small section of the River Avon's ancient streambed in hopes of finding the remains of common folk whose bodies had been ceremonially thrown in.

Burnt hazel sticks were found, but no bones.

"It's a shame, but the odds were kind of against us," said Parker Pearson, who wasn't permitted to excavate where he suspects the dead were put in the river, at the point where the Avon meets the avenue leading down from Durrington Walls.

Andrew Fitzpatrick of Wessex Archaeology, a consulting firm based in Salisbury, wasn't part of the study team.

He said the new dates for the cremation burials are consistent with other evidence.

But on their own, three dates don't prove Stonehenge was used continually as a cemetery, he said.

"And of course, the team is dealing with material from old excavations, so they can't be 100 percent confident where it comes from," Fitzpatrick said.

Archaeologists working at Stonehenge are in a "very difficult position" because of the destruction caused by past digs and the desire to preserve what's left, he commented.

The idea that the Stonehenge burials represent a prehistoric elite fits in with a pattern seen elsewhere, Fitzpatrick said.

"At no stage in prehistory in Britain do we seem to have enough burials," he said.

"So the extension to that argument is that only certain people are being chosen for burial.

"The rest are either left out in the wild for scavenging animals to pick their bones clean. Or they're just thrown into rivers."

#### Seasonal Village Found

The Stonehenge Riverside Project's other finds in 2007 included further insights into a large seasonal village at Durrington Walls, where the builders of Stonehenge likely lived.

One of the houses was found to have been made of chalk plaster—the earliest such construction known in Britain.

"All the little details of daily life were preserved in the floor," such as the imprints of beds, a dresser, and an oval-shaped hearth, the Riverside project's Parker Pearson said.

Several houses were also uncovered along the avenue to the river, which may have been used by spectators during religious processions, he said.

#### Unsuspected Source

Other team members found evidence that some of the stones at Stonehenge were transported earlier than believed and had a previously unsuspected source.

A megalith referred to as the Altar Stone has been thought to have been picked up in Milford Haven, Wales—the assumed departure point for the monuments' "bluestones," from the Preseli Hills in southwest Wales, which are thought to have been floated across the sea to England.

But a new geological study of the Altar Stone suggests it actually came from the Brecon Beacons region of inland Wales, in which case it would have been lugged overland to England.

"There may well have been a much wider series of sources for these stones," Parker Pearson said.

Furthermore, fragments of the same type of Welsh stone were identified from the nearby Stonehenge Cursus—a long, cigar-shaped ditched enclosure. The Cursus had been created centuries before the stone circle was constructed.

"It's making us think that this connection with Wales might really have been quite long lasting and not just to do with Stonehenge," Parker Pearson said.

*Quiz: Test your Stonehenge smarts.*



## Newsweek: Green Speed

Editor's Notes: In the recent international edition for July 14, 2008, there were a great number of interesting articles about which countries were green and which were not. What was interesting was the EPI indexing based on comparison with other countries in the same income band. What they found out is that you don't necessarily have to be rich to be green, and that poverty can sometimes be an excuse for weak-political will, and of course poverty may be a result of poor environmental record. Most of the articles can be read on-line, and make a good start at understanding international environmental progress. <http://www.newsweek.com/id/143678>

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[Switzerland: Best Conservationists](#)

[US Response To Food Crisis](#)

[France: Spreading The Nukes](#)

[France: Worst Fishing Country](#)

[Wasting Water In Dubai](#)

#### CHAPTER 2: The Vast Middle

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[India: A Mess of Democracy](#)

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[Mixed Success With China Panda Breeding Program](#)

#### CHAPTER 3: The Poor

[Niger: The Worst of the Worst](#)

[Ghana: Winning the Green Battle](#)

[Sudan: Conflict & Environment](#)

#### ECO-LESSONS

[Save The Planet, Lose The Guilt](#)

[I'm So Tired Of Being Green](#)

# Publishing Information

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**Editor:** Michael the Fool

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Submissions Policy: Give it to me! If you have news about your grove, written a little essay, like to write up a book or move, have a poem, saw an interesting news article in the paper, or have a cartoon, send it in to [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com)

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'They never quite finished it - it was probably over budget!'

